
॥ श्री ॥

कठोपनिषत् ।

The

Katha Upanishad.

Sanskrit text with English translation by

Aravinda Ghose.

Ashtekar & Co.

POONA.

1919.

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by

Aravinda Ghose.

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ।

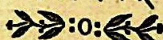
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कठोपनिषत् ॥



ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः॥

First Part. First Chapter.

ॐ ॥ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ॥
तस्य ह नचिकेता नाम पुत्र आस ॥१॥

1. Vajasravas, desiring, gave all he had. Now Vajasravas had a son named Nachiketas.

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश ॥
सोऽमन्यत ॥२॥

2. As the gifts of the sacrifice went by, faith seized on the boy's pure heart and he pondered:

पीतोदका जग्धतृणा दुग्धदोहा निरिंद्रियाः ॥
अनंदा नाम ते लोकास्तान्स गच्छति ता ददत् ॥३॥

3. "Kine that have drunk their last water, eaten their last grass, yielded their last milk, worn out their organs, of Undelight are the worlds to which he goeth that giveth these."

स होवाच पितरं तत कस्मै मां दास्यसीति ॥
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥४॥

4. Therefore he said to his father, "Me to whom wilt thou give?" Twice he said it and a third time he said it; then his father said, "To Death I give thee."

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ॥
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥५॥

5. *Nachicatus said.* "Among many I walk the first, among many I walk the midmost; something Death meaneth to do which to-day by me he will accomplish.

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे ॥
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥६॥

6. Look back, O my father, to what the men of old were, look round to what they are that they have come after. Man that is mortal withers like the grass of the field and like the grass of the field is born again."

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ॥
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥७॥

7. *His attendants said to Yama.* "Like fire a guest entereth into the house that is a Brahmin, therefore men hasten to appease him. O son of Vivaswan, bring the guest-water.

आशाप्रतीक्षे संगतं सूनृतां चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ॥
एतद्वृंक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

8. That man of little understanding in whose house a Brahmin sitteth fasting, all his hope and his expectation, the companionship he hath kept with saints, the virtue of kind words he hath spoken, the wells he hath dug and the sacrifices he hath offered, all his sons and all his cattle go from him to that guest unhonoured."

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ॥
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥९॥

9. *Yama said.* "Because for three nights thou hast dwelt in my house fasting, O Brahmin, a guest worthy of reverence,—O Brahmin, salutation to thee, and to me peace and felicity,—therefore three boons do thou choose, for each night a boon."

शांतसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ॥
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥१०॥

10. *Nachicatus said.* "Tranquillised in feeling, gracious and serene be the Gautama, my father, let his sorrow for my sake pass away from him, let him know it is I, let him greet me from thy grasp, O Death, delivered. This is the first boon of the three I choose, O Yama."

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ॥
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥११॥

11. *Yama said.* "Even as before shall he know thee and believe, from me released, Auddalaky Arouny, thy father sweetly shall he sleep at night and his sorrow pass away from him, having seen thee rescued from the jaws of death, O Nachicatus."

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ॥
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥१२॥

12. *Nachicatus said.* "In heaven there is not any terror, in heaven, O Death, thou art not, the fear of old age ceaseth; crossing over hunger and death as over two rivers, leaving sorrow far behind, the soul in heaven only rejoiceth."

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं श्रद्दधानाय मह्यम् ॥
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥१३॥

13. Therefore that celestial fire, O Death, which thou studiest, expound to me, for I believe. They who know Him are the people of heaven and their portion is immortality. This for second boon I have chosen.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ॥
अनंतलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥१४॥

14. *Yama said.* " Hearken to me O Nachicatus, I will expound to thee the celestial fire, for well do I know him. He is the possession of infinity and the foundation of existence: in the secret heart he is established, for such know him, O Nachicatus."

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ॥
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

15. Of Fire, the world's eldest, he told him, what are the bricks to him and what their number, and the manner of his building, and Nachicatus repeated what he told. Then Death was pleased and said to him yet farther;

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ॥
तवैव नाम्ना भवितायमग्निः सृंकां च मामनेकरूपां गृहाण ॥१६॥

16. Yea, he said to him, gratified, the mighty mind, the Great One; " Yet a farther boon today I give thee, for by thy name shall this fire be called. This necklace also take, a necklace of many figures.

त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत्तरति जन्ममृत्यू ॥
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यंतमेति ॥१७॥

17. He that lighteth the three fires of Nachicatus and uniteth himself with the three and doeth the triple works, passeth beyound death and birth for ever. He knoweth and seeth the God of our adoration who is omniscient and born of the Eternal Brahman and he attaineth utterly the peace.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ॥
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥१८॥

18. When a man kindleth the three fires of Nachicatus, when he knoweth this threefold and so knowing heapeth the fire of Nachicatus, he thrusteth from him the cords of Death and leaving sorrow far behind entereth heaven rejoicing.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ॥
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥१९॥

19. This, O Nachicatus, is the celestial fire which thou didst choose for second boon, and of this fire the world shall speak as thine. Choose yet a third boon, O Nachicatus."

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ॥
एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥२०॥

20. N*achicatus said.* "This that men debate about the spirit that has passed and some say, "he yet is" and others "He is not", this I would know from thy teaching, the third boon of the boons is this O Yama."

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ॥
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

21. *Yama said.* "Even the gods debated this of old, for it is no easy riddle and very subtle is the law of it. Choose another boon, O Nachicatus; importune me not, no, nor urge me. This, this abandon."

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ॥
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२॥

22. *Nachicatus said.* "Even the gods debated this of old, it seemeth, and thou thyself sayest it is no easy riddle. None shall I find who can tell me of this as thou canst, nor is there any other boon at all that is its equal."

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ॥
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥२३॥

23. *Yama said.* "Choose sons and grandsons that shall live each a hundred years, choose many cattle, choose elephants and gold and horses, choose a mightly reach of earth and thyself live for as many year as thou listest.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ॥
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥२४॥

24. This boon if thou deemest equal to thy asking, choose then riches and termless life, be king over a mighty country, O Nachicatus. I give thee thy will of all desirable things for thy portion.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छंदतः प्रार्थयस्व ॥
इमा रामाः सरथाः सतूर्या न हीदृशा लंभनीया मनुष्यैः ॥
आभिमत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥२५॥

25. Yea, all things that are desirable and hard to win by mortals, all these demand at thy pleasure. Lo, these glorious women with chariots and with bugles, their like is not to be won by human beings, these I give thee, live with these for thy slavegirls. But of death question not, O Nachicatus.

श्वोभावा मर्त्यस्य यदंतकैतत्सर्वेंद्रियाणां जरयन्ति तेजः ॥
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥२६॥

26. *Nachicatus said.* "To-day man enjoyeth these, O Death, and tomorow they are not, surely they turn to decrepitude the glory of the senses. Yea, all life is but for a moment. Thine be these chariots, and thine the dancing of these women and their singing.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ॥
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

27. Man findeth no satisfaction in wealth, yea, and wealth I shall have since I have beheld thee, and shall live as long as thou art my master. That boon will I choose and no other.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ॥
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥२८॥

28. Man that groweth old and dwelleth down on the unhappy earth, when he hath entered the presence of the ageless immortals and knoweth, yea, when he looketh very close at beauty and enjoyment and pleasure, what delight can he take in over-long living?

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत् ॥
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

इति प्रथमेऽध्याये प्रथमा वल्ली ॥

29. That of which they debate, O Death, do thou tell me, even the truth of that Mighty passage. Than this boon entering into the secret of secrets no other chooseth Nachicatus."

First Part; Second Chapter.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ॥
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥१॥

1. *Yama said.* One thing is the good and quite another thing is the pleasant, yet both to different goals bind men to action. Of these he that taketh the good it is well for him, who chooseth the pleasant falleth from felicity.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ॥
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मंदो योगक्षेमाद्वृणीते ॥२॥

2. Both the good and the pleasant come to a man and the steadfast soul looketh carefully at them and distinguisheth them; in his strength and wisdom he chooseth what is good rather than what is pleasant; but the fool chooseth the pleasant for his getting and for his having.

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ॥
नैतां सृंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

3. And then, Nachicatus, hast looked close at the objects of desire, at pleasant things and beautiful, and

thou hast cast them from thee; thou hast not taken the path of riches which leads many men to perdition.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥४॥

4. Far apart are these, opposite, divergent, one called the Ignorance and the other the Knowledge. But Nachicatus, I deem truly desirous of the knowledge, whom so many delightful things could not make to lust after them.

अविद्यायामंतरे वर्तमानाः स्वयं धीराः पंडितंमन्यमानाः ॥
दंद्रम्यमाणाः परियन्ति मूढा अंधेनैव नीयमाना यथांधाः ॥५॥

5. They who dwell in the ignorance, wise in their own eyes and learned, fools are they that wander round in a circle like blind men led by the blind.

न सांपरायः प्रतिभाति बालं प्रमाद्यंतं वित्तमोहेन मूढम् ॥
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

6. The childish wit, bewildered and drunken with the illusion of riches, cannot open its eyes to see the path to heaven; for he that thinks that this world is and there is no other, falleth again and again into death's thraldom.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ॥
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

7. God is not easy even to be heard of by many, and of those that hear of God not many can really know him. A miracle is he that can speak of God wisely or attain him, and when one is found, a miracle is the listener who can know God even if taught of Him by the wisest Master.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ॥
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्ह्यतर्क्यमणुप्रमाणात् ॥८॥

8. An ordinary man cannot tell you of God; for thus told thou cannot truly know Him when he is thought of in many aspects. Unless told of Him by a supreme mind there is no way into His mystery; for He is subtler than subtlety and logic cannot reach Him.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ॥
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

9. This wisdom is not to be had by reasoning, O beloved Nachicatus; only when told thee by another it bringeth real knowledge,-the wisdom which thou hast gotten. Truly art thou faithful and steadfast; even such a questioner as thou art may I meet with always.

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ॥
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥१०॥

10. *Nachicatus said.* I know of great treasure that it is not for ever; for not by things fleeting shall one attain the one certain that endureth. Therefore I heaped the spiritual fire, the fire Nachicatus, and with perishable things I purchased the Imperishable.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानंत्यमभयस्य पारम् ॥
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥११॥

11. *Yama said.* When thou hast seen in thy grasp, O Nachicatus; the possession of desire and foundation in the universe, yea endlessness of power and the far shore of security and great riches and

wide scope and firm foundation, strong in self-mastery thou didst cast them from thee.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ॥
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

12. Realising by attainment through spiritual yoga the secret ancient and inaccessible deity who in the recess of life is lodged, in the heart of things, in the cavern of being, the wise man banisheth from him joy and sorrow.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ॥
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नचिकेतसं मन्ये ॥१३॥

13. When a mortal man hath heard, when he hath understood, when he hath separated the Righteous One from his body and won that subtle Spirit, then he hath real joy, for then he hath got something to glory in. Wide open, I think, is the house of God to Nachicatus".

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ॥
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

14. *Nachicatus said.* Tell me of that which thou hast seen otherwhere than in virtue and otherwhere than in unrighteousness, otherwhere than in this chain of effects and causes, otherwhere than in the past and otherwhere than in the future."

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ॥
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्॥१५॥

15. *Yama said.* The goal whom all the Vedas glorify, whom all forms of austerity utter, for the

desirableness of whom men practise holy living, of Him will I tell thee in briefest compass. Om is that goal, O Nachicatus.

एतद्ध्येवाक्षरं ब्रह्म एतदेवाक्षरं परम् ॥
एतदेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

16. For this syllable is God, this syllable is the Most High. If one know this syllable, whatsoever he shall desire, it is his.

एतदालंबनं श्रेष्ठमेतदालंबनं परम् ॥
एतदालंबनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

17. This anchor is the best, this support is the highest; knowing this support one groweth great in the heaven of the Spirit.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ॥
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

18. The Wise One within is not born, neither doth he die; He came not from anywhere, neither is He anyone; He is unborn and everlasting, He is ancient and eternal; He is not slain with the slaying of the body.

हंता चेन्मन्यते हंतुं हतश्चेन्मन्यते हतम् ॥
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

19. If the slayer think that he slayeth and the slain think that he is slain, both of them know not; God within a man neither slayeth nor is slain.

अणोरणीयान्महतो महीयानात्मास्य जंतोर्निहितो गुहायाम् ॥
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥२०॥

20. Smaller than an atom, huger than hugeness, the Spirit abideth hidden in the secret heart of this creature; when a man is stripped of wishes and weaned from sorrow, then he beholdeth the Spirit; purified from temperament he seeth God in His glory.

आसीनो दूरं व्रजति शयानो याति सर्वतः ॥
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

21. Seated He travelleth far and lying down He traverseth all the quarters. Who but I should know that Divine One who is joy and joylessness?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ॥
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

22. Having envisaged the Bodiless in bodies; the Stable in things unstable, having comprehended the great Lord the Omnipresent Self, the strong heart no more grieveth.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ॥
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३॥

23. The Spirit is not to be won by teaching of the Scriptures; nor by brain power, nor by much learning, but He whom the Spirit chooseth, he getteth the Spirit and to him God discovereth His body.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ॥
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

24. None can win God who hath not ceased from doing evil, or who is passion-tossed, or divided in mind, or whose heart is not at rest; for it is by wisdom that one attaineth to Him.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ॥
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥२५॥
इति प्रथमेऽध्याये द्वितीया वल्ली ॥

25. God to whom the sages are as meat and princes as excellent eating, and Death is the spice of His banquet, how shall such a one know of Him where He abideth ?

First Part; Third Chapter.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ॥
छायातपौ ब्रह्मविदो वदन्ति पंचाग्नयो ये च त्रिणाचिकेताः ॥१॥

1. *Yama said.* " There are two that drink deep of the truth of works well done in this world: they are lodged in the heart of the creature and in the highest half of the most high is their dwelling. As of light and shade God-knowers speak of them and those who heap the five fires of the householder and those who kindle thrice the fire Nachicatus.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ॥
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥२॥

2. We have power to kindle the fire Nachicatus who is a bridge to the offerers of the sacrifice and is that which is the most high and Brahman imperishable and the far shore of security to voyagers over this Ocean.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ॥
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥

3. Know the body for a chariot and the soul for

the master of the driving, the lower mind for the reins and the higher mind for the charioteer who driveth.

इंद्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ॥
आत्मेंद्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥

4. The senses are the steeds of the soul and the objects of their action are the paths in which they gallop; for there is one who is yoked with soul and mind and senses, and he is that which enjoyeth, say the tninkers.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ॥
तस्येंद्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥५॥

5. Now he that is without knowledge and his mind is ever out of yoga, his senses are to him as wild horses that will not hearken to the calling of the driver.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ॥
तस्येंद्रियाणि वश्यानि सदश्वा इव सारथेः ॥६॥

6. But he that hath knowledge and his mind is ever in Yoga, his senses are to him as noble steeds that hearken to the driver.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ॥
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥७॥

7. He that is without knowledge and has no mastery of his mind and is ever unclean, reacheth not his goal but goeth astray into the world of phenomena.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ॥
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥८॥

8. But he that hath knowledge and is master of his mind and keepeth himself pure always, reacheth that goal of all whence a man is not born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ॥
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥

9. That man who useth the lower mind for the reins and the higher mind for the driver, reaches the end of his long road, even that highest home of Vishnu.

इंद्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ॥
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥१०॥

10. Than the senses their objects are higher; and beyond the objects of sense is the lower mind; and beyond the lower mind is the higher mind; and beyond the higher mind is the Mighty Spirit.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ॥
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥११॥

11. And higher than the Mighty One is the Unmanifest and higher than the Unmanifest is the Purusha. Than the Purusha there is none higher. He is the most high, He is the summit of our going.

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ॥
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

12. This is a secret Spirit in all creatures and maketh not Himself obvious, yet is He seen by the seers of the subtle through a subtle and perfect higher mind.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ॥
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥१३॥

13. Let the wise man imprison speech in his
nind, and mind in his self that is knowledge, and
nowledge in his world-self and that again in the
eaceful and utter Spirit.

त्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥
रस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

14. Arise ye, awake, learn quickly, finding out
ne great ones who have the knowledge; for sharp as
razor's edge, difficult of going, hard to traverse is
hat path, say the seers.

शब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगंधवच्च यत् ॥
नाद्यनंतं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

15. That which is beyond sound and beyond
uch, beyond shape and beyond abatement, beyond
ste and beyond smell, eternal, and It has no begin-
ng and It is without end, immutable, higher than the
ighty. That having seen, from the jaws of death
ou art delivered.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ॥
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

16. The man of brain-power who speaketh or
eareth the story of Nachicatus wherein Death was
e speaker, the sempiternal story, shall grow great
the heaven of the spirit.

इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ॥
यतः श्राद्धकाले वा तदानंत्याय कल्पते तदानंत्याय कल्पत इति॥१७

इति प्रथमाध्याये तृतीया वल्ली ॥

8. But he that hath knowledge and is master of his mind and keepeth himself pure always, reacheth that goal of all whence a man is not born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ॥
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥

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12. This is a secret Spirit in all creatures and maketh not Himself obvious, yet is He seen by the seers of the subtle through a subtle and perfect higher mind.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ॥
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥१३॥

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14. Arise ye, awake, learn quickly, finding out
ıe great ones who have the knowledge; for sharp as
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नाद्यनंतं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१९॥

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तः श्राद्धकाले वा तदानंत्याय कल्पते तदानंत्याय कल्पत इति॥१७

इति प्रथमाध्याये तृतीया वल्ली ॥

17. He who being pure reciteth this high and secret thing at the time of the *sraddha* in the assembly of the Brahmins, prepareth himself for infinity, for infinity he prepareth.

Second Part; First Chapter.

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नांतरात्मन् ॥
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

1 Yama said. " The Self-born hath set the doors of the body to face outward, therefore the soul of a man gazeth outward and not at the Self within; hardly a wise man here and there desiring immortality turneth his eyes inward and seeth the Self within him.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ॥
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२॥

2. The rest childishly follow after desire and pleasure and walk into the snare of Death who gapeth wide for them. But calm souls having learned of immortality seek not for permanence in the things of this world that pass and are not.

येन रूपं रसं गंधं शब्दान्स्पर्शांश्च मैथुनान् ॥
एतेनैव विजानाति किमत्र परिशिष्यत एतद्वै तत् ॥३॥

3. By the Self one knoweth taste and form and smell, by the Self one knoweth sound and touch and the joy of man with woman; what is there left in this world of which the Self not knoweth? This is the thing thou seekest.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ॥
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४॥

4. The calm soul having comprehended the
reat Lord, the omnipresent Self by whom one be-
oldeth both to the end of dream and to the end of
aking, ceaseth from grieving.

य इमं मध्वदं वेद आत्मानं जीवमंतिकात् ॥
ईशानं भूतभव्यस्य न ततो विजुगुप्सत एतद्वै तत् ॥५॥

5. He that hath known from very close this
ter of sweetess, the *Jiva* the Self within that is lord
what was and what shall be, shrinketh not hereafter
m aught not abhorreth any. This the thing thou
kest.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ॥
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत एतद्वै तत् ॥६॥

6. He is the seer that seeth Him who came into
ng before austerity and was before the water;
p in the heart of the creature he seeth Him, for
re He standeth by the mingling of the elements.
s is the thing thou seekest.

या प्राणेन संभवत्यदितिर्देवतामयी ॥
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत एतद्वै तत् ॥७॥

7. This is Aditi, the mother of the Gods, who
born through the *Prana* and by the mingling of
elements had her being; deep in the heart of
ngs she has entered, there she is seated. This is
thing thou seekest.

योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ॥
दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निरेतद्वै तत् ॥८॥

8. As a woman carrieth with care the unborn child
er womb, so is the Master of knowledge lodged

in the tinders, and day by day should men worship him who live their waking life and stand before him with sacrifice; for he is that Agni. This is the thing thou seekest.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ॥
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन एतद्वै तत् ॥९॥

9. He from whom the sun riseth and to whom the sun returneth, and in Him are all the Gods established,—none passeth beyond Him. This is the thing thou seekest.

यदेवेह तदमुत्र यदमुत्र तदन्विह ॥
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥१०॥

10. What is in this world is also in the other, and what is in the other, that again is in this; who thinketh he sees difference here, from death to death he goeth.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ॥
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

11. Through the mind must we understand that there is nothing in this world that is really various; who thinketh he sees difference here, from death to death he goeth.

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ॥
ईशानो भूतभव्यस्य न ततो विजुगुप्सत एतद्वै तत् ॥१२॥

12. The Purusha who is seated in the midst of our self is no larger than the finger of a man. He is the lord of what was and what shall be; Him having seen one shrinketh not from aught nor abhorreth any. This is the thing thou seekest.

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ॥
ईशानो भूतभव्यस्य स एवाद्य स उ श्व एतद्वै तत् ॥१३॥

13. The Purusha that is within is no larger than the finger of a man; He is like a blazing fire that is without smoke. He is lord of His past and His future, He alone is today and He alone shall be tomorrow. This is the thing thou seekest.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ॥
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥१४॥

14. As water that raineth in the rough and difficult places, runneth to many sides on the mountain-tops, so he that seeth separate law and action of the one Spirit, followeth in the track of what he seeth.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ॥
एवं मुनेर्विजानत आत्मा भवति गौतम ॥१५॥

इति चतुर्थी वल्ली ॥४॥

15. But as pure water that is poured into pure water, even as it was such it remaineth, so it is with the soul of the thinker who knoweth God, O seed of Gotama."

PART II; Chapter II

पुरमेकादशद्वारमजस्यावक्रचेतसः ॥
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यत एतद्वै तत् ॥१॥

1. *Yama said* The Unborn who is not devious-minded hath a city with eleven gates; when He taketh up his abode in it, He grieveth not, but when He

is set free from it, that is His deliverance. This is the thing thou seekest.

हंसः शुचिषद्वसुरंतरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ॥
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥२॥

2. Lo the Swan whose dwelling is in the purity, He is the Vasu in the interregions, the Sacrificer at the altar, the Guest in the vessel of the drinking; He is in man and in the Great Ones and His home is in the Law and His dwelling is in the firmament; He is all that is born of water and all that is born of earth and all that is born of the mountains. He is the Truth and He is the Mighty One.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ॥
मध्ये वामनमासीनं विश्वेदेवा उपासते ॥३॥

3. This is He that draweth the main breath upward and casteth the lower breath downward. The Dwarf that sitteth in the centre, to Him all the Gods do homage.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ॥
देहाद्विमुच्यमानस्य किमत्र परिशिष्यत एतद्वै तत् ॥४॥

4. When this encased spirit that is in the body falleth away from it, when He is freed from its casing what is there then that remaineth? This is the thing thou seekest.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ॥
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥५॥

5. Man that is mortal liveth not by the breath no, nor by the lower breath; but by something else we live in which both these have their being.

हंत त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ॥
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥६॥

6. Surely, O Gautama, I will tell thee of this secret and eternal Brahman and likewise what becometh of the soul when one dieth.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ॥
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥७॥

7. For some enter a womb to the embodying of the Spirit and others follow after the Immoveable; according to their deeds is their goal and after the measure of their revealed knowledge.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ॥
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन एतद्वै तत् ॥८॥

8. This that waketh in the sleepers creating desire upon desire, this Purusha, Him they call the Bright One, Him Brahman, Him Immortality, and in Him are all the worlds established; none goeth beyond Him. This is the thing thou seekest.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ॥
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥९॥

9. Even as one Fire hath entered into the world but it shapeth itself to the forms it meeteth, so there is one Spirit within all creatures but it shapeth itself to form and form; it is likewise outside these.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ॥
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च॥१०॥

10. Even as one Air hath entered into the world but it shapeth itself to the forms it meeteth, so there

is one Spirit within all creatures but it shapeth itself to form and form, it is likewise outside these.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ॥
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥११॥

11. Even as the Sun is the eye of all this world, yet it is not soiled by the outward blemishes of the visual, so there is one Spirit within all creatures, but the sorrow of this world soils it not, for it is beyond grief and his danger.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ॥
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२

12. One calm and controlling Spirit within all creatures that maketh one form into many fashions the calm and strong who see Him in the self as in a mirror, theirs is eternal felicity and 'tis not for others.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ॥
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥१३

13. The One Eternal in many transient, the One Conscious in many conscious beings, who being One ordereth the desires of many; the calm and strong who behold Him in the self as in a mirror, theirs is eternal peace and 'tis not for others.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ॥
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥१४॥

14. "This is He," is all they can realise of Him a highest felicity which none can point to nor an define it. How shall I know of Him whether He shineth or reflecteth one light and another ?

न तत्र सूर्यो भाति न चंद्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः॥
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥
इति पंचमी वल्ली ॥

15. There the Sun cannot shine and the moon has no lustre; all the stars are blind; there our lightnings flash not neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shineth.

Second Part; Third Chapter.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ॥
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन एतद्वै तत् ॥१॥

1. *Yama said.* "This is the eternal uswattha tree whose roots are aloft, but its branches are downward. It is He that is called the Bright One and Brahman and Immortality, and in Him are all the worlds established; none goeth beyond Him. This is the thing thou seekest.

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम् ॥
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥२॥

2. All this universe of motion moveth in the Prana and from the Prana also it proceeded; a mighty terror is He, yea, a thunderbolt uplifted. Who know Him are the immortals.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ॥
भयादिंद्रश्च वायुश्च मृत्युर्धावति पंचमः ॥३॥

3. For fear of Him the fire burneth, for fear of

Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ॥
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

4. If in this world of men and before thy body fall from thee, thou art able to apprehend it, then thou availest for embodiment in the worlds that are His creations.

यथादर्शे तथाऽत्मनि यथा स्वप्ने तथा पितृलोके ॥
यथाप्सु परीव ददृशे तथा गंधर्वलोके छायातपयोरिव ब्रह्मलोके ॥५॥

5. In the self one seeth God as in a mirror, but as in a dream in the world of the fathers, and as in water one seeth the surface of an object, so one seeth Him in the world of the Gandharvas; but He is seen as light and shade in the heaven of the Spirit.

इंद्रियाणां पृथग्भावमुदयास्तमयौ च यत् ॥
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

6. The calm soul having comprehended the separateness of the senses and the rising of them and their setting and their separate emergence putteth from him pain and sorrow.

इंद्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ॥
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

7. The mind is higher than the senses, and above the mind is the thought, and above the thought is the mighty Spirit, and above the Mighty One is the Unmanifest.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिंग एव च ॥
यज्ज्ञात्वा मुच्यते जंतुरमृतत्वं च गच्छति ॥८॥

8. But highest above the Unmanifest is the Purusha who pervadeth all and alone hath no sign nor feature. Mortal man knowing Him is released into immortality.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्॥

हृदा मनीषी मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥९॥

9. He hath not set His body within the ken of seeing neither doth any man with the eye behold Him, but to the heart and mind and the supermind He is manifest. Who know Him are the immortals.

यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ॥

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥१०॥

10. When the five senses cease and are at rest and the mind resteth with them and the Thought ceaseth from its workings, that is the highest state, say the thinkers.

तां योगमिति मन्यन्ते स्थिरामिंद्रियधारणाम् ॥

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

11. [This they call yoga the firm grasping of the senses; a man is watchful then, for yoga has its furtherances as well as hindrances].

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ॥

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

12. Not with the mind hath man the power to see God, no, nor by speech nor with the eye. Unless one saith "He is," how can one become sensible of Him ?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ॥

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

13. One must apprehend Him in the concep "He is" and also in His essential principle, but whe he hath grasped Him as the Is, then the essential o Him dawneth upon a man.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ॥
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥१४॥

14. When every desire that harboureth in th heart of a man hath been loosened from its moorings then this mortal putteth on immortality; even here he enjoyeth Brahman in this human body.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रंथयः ॥
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥१५॥

15. When all the the strings of the heart are rent ásunder, even here in this human birth, then the mortal becometh immortal. This is the whole teaching of the Scriptures.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ॥
तयोर्ध्वमायन्नमृतत्वमेति विष्वङन्या उत्क्रमणे भवन्ति ॥१६॥

16. A hundred and one are the nerves of the heart and of all these only one issueth out through the head of a man; by this the soul mounteth up to its immortal home but the rest lead him to all sorts and conditions of births in his passing.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः॥
तं स्वाच्छरीरात्प्रवृहेन्मुंजादिवेषीकां धैर्येण ॥
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥१७॥

17. The Purusha, the Spirit within, who is no larger than the finger of a man is seated for ever in the heart of creatures; one must separate Him with

patience from ones own body as one separates from a blade of grass its main fibre. Thou shalt know Him for the Bright and the Immortal, yea, for the Bright Immortal."

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ॥
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

॥ इति द्वितीयेऽध्यांये षष्ठी वल्ली समाप्ता ॥

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह:वीर्यं करवावहै ॥
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

18. Thus did Nachicatus with Death for his teacher win the God-knowledge; he learned likewise the whole ordinance of the Yoga; thereafter he obtained Brahman and became void of stain and void of death. So shall another be who cometh likewise to the science of the Spirit.

AUROBINDO GHOSE.



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